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THE DASEHRA MEETINGS.

By Our Own Reporter.

The Dasehra Festival amongst the Hindus, as nearly all our readers know, is a kind of idolatrous series of open-air theatricals somewhat similar to the Roman Catholic miracle-plays which used to be the event of the year in England, in the dark and blinded days just preceding the advent of the Reformation and its open Bible. The deeds of the gods "which are no gods" of the Hindus are gone through by Natives appropriately dressed, just as the legends of things that never happened, narrated of "saints" who never existed, used to be represented in the heathen England of pre-Reformation times.

As this Dasehra Festival extends all over the North West Provinces and Oudh, and has a very distracting effect upon missionary work whilst it lasts, the then Doctor and now Bishop Thoburn, whilst pastor of the Lucknow American Episcopal Church, was led into the bright idea of making the period of its existence a time of gathering together and spiritual refreshment for all the missionaries of that district, and for ten years all denominations have gathered together for a time of real refreshing from the presence of the Lord, and have gone back to their work strengthened and prepared for fresh onslaughts on the strongholds of the Powers of Darkness.

The meetings have always been held at Lucknow which, whilst being a central point, also has the advantage of a large and influential

European and Native Christian Church,

who with the visitors are brought under the blessed influences of the Christian Dasehra.

This year the meetings were held from Wednesday morning the 10th instant until the closing day, Sunday the 14th. A prayer meeting for special blessing on the proceedings of the day commenced every morning at 7 a. m. This was invariably largely attended. At 11 a. m a children's meeting was held each day. At 12 noon a meeting for all Christians, Native or European who understand English. At 3 o'clock in the afternoon, a meeting for every one understanding Hindustani, and at six o'clock another English meeting. Large demands were made by the great influx of visitors from all parts upon the hospitality of Lucknow Christians, who heartily joined in with the admirable arrangements of Dr. Badley, who had charge of the organization of this part of the work. The meetings themselves were conducted with much tact by the

Rev. J. H. Schively,

who is now in charge of the English work of the M. E. Church at Lucknow. He is a man filled with the spirit of wisdom, and "rightly dividing the word of truth," contributed very much to the success of the meetings this year.

For several weeks previously earnest prayer had been offered by the Lucknow Christians and others in view of the forthcoming meetings. The first one held at 7 a. m. on Wednesday, October the 10th, was addressed by the Rev. Dr. Johnson, presiding elder of the M. E. Church, from II. Cor. vi. 1. "We then, as workers together with Him." He pointed out that the work we have to do is not necessarily the same as the work that Christ had to do. The work appointed to Christ of living and dying and rising again would be impossible for us. He had His work, and we have our work. There is no missionary school work mentioned in the New Testament, no missionary printing-presses, and yet these were works for God. Missionary schools and printing presses should be worked by men who felt that they were appointed by God to the work, and were co-workers with Him. So would much eternal fruit be brought forth to His glory. He alluded to the fact that there were at present thousands of Hindus all over the country who were

intellectually convinced of the truth.

Thousands have had the Scriptures, and the only difficulty now was that they had to face the casting out from home and people upon their becoming Christians, and missionaries were being asked all over the country how they would provide for such converts on this eventuality. He said that Christ had the same difficulty to face. He had not a pice to give His converts. His answer to them was "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head," and yet He and His immediate followers gained thousands upon thousands of converts. This problem would be solved by the power of Christ resting upon every Christian worker in India, then would thousands be found willing to give up all for Him if necessary, money, wealth, friends and even life. He had been dwelling much in thought upon this matter lately and felt sure that it was the only possible way for any widespread work in India. The power of the Holy Ghost was wanted. When a sower sows his fields

he expects a harvest,

and so must we. We have the seed to sow and it has been sown, and sown faithfully, and there are thousands who have been taught intellectually. We must now pray for, and believe for, the water of the Spirit to make that seed spring up and flourish. We must look to God to bring forth the fruit. It is all His work from beginning to end. The Son of the living God was the Rock on which the Church was built. Christ, not Peter, was the one meant in the text so much misused by Roman Catholics. The object of these Dasehra meetings was to bring every one into that relation to God in which he could do most for Him and the interest of His kingdom.

The Rev. J. H. Schively spoke of the terrible possibility of resisting the Spirit, so that He would forsake the soul, and then, though it were bathed in an ocean of light, it should not be able to respond. Let all who wished to be co-workers with God be extremely careful of their walk and conversation, lest by any means they should help any other soul thus to resist the Spirit. Each could help, if by nothing else, by exercising *faith*, to bring the presence of God mightily into the meetings.

Eleven o'clock of the same day saw a goodly congregation of European and Native children gathered together. Many of the Lucknow Christians are very sound upon the possibility and importance of the

radical conversion of children,

holding the truth that many of the mightiest warriors in Christ's service have been converted whilst children. In this they do not partake of the atheism of some parts of Christ's Church on this important subject. The Rev. J. H. Schively said in his address that there was work for God, as important in its place, for children to do, as for men or women. He said that, generally speaking, men, women and children, were bad or good according to the company they kept, but that there was a power in Christ able to keep a boy or a girl, or a man or woman, good in the worst company they were unavoidably thrown into. If they were living in the Spirit of Christ, and were thus thrown into bad company they would try to make others good. It would be impossible then for the worst company to hurt them.

At 12 o'clock midday, the Rev. J. Parson of the Wesleyan Church gave an address on the Name of Christ, meaning in the Greek "Anointed." Christ was anointed not with oil, but with the Holy Ghost, first as Prophet, second as Priest, and third as King, appointed to carry out the will, not of the people, but of God. It was important that in these meetings we should pray for the preacher, whoever he was, but not look to him but to the Lord. Those who wanted to be taught must look to the great Teacher, and not to any human teacher. After Mr. Parson's address was finished prayers were asked from all quarters, for Natives who had been baptised but not converted, for the conversion of Native servants, especially for one who had been 21 years in service, the mistress who asked stating that she felt sure that if they, the employers, had lived the life of Christ as they ought before this servant, he would have been converted long before. Requests for prayer for many other things were also brought forward.

At 3 p. m. the Hindustani meetings were held at which a large number of Native Christians, men, women and children were present. As we looked upon their wonderfully bright and intelligent countenances, we could not help thinking that if the Native Christian Church in India were only baptized with the Holy Ghost and with power there would not be any need for another Missionary to set foot in the country, but that, on the contrary, the Indian Church would have a

Missionary Society of its own

sending out its Indian Missionaries to all parts of the world, for the conversion of the heathen elsewhere

The evening meetings of the Dasehra are always the crowning ones of the day. At six o'clock the Rev. Z. F. Griffin of the American Free Baptist Mission spoke from the leprosy of Naaman and the leprosy of sin. He said every one on the face of the earth wanted salvation. Thousands passed and re-passed his station on the Juggernaut Road to Puri every day, all of them with the same tale that they were going to get salvation at the temple. A very powerful sermon and an after-address

by Mr. Schively were followed by a wonderful manifestation of the Spirit of God, half the audience of the crowded church going up to the front and kneeling for spiritual life, or for "life more abundantly." Amongst these was a well-known Roman Catholic lady.

At the 7 o'clock morning meeting on Thursday the 11th, the Rev. T. Tracy gave an address from the I Cor. I: 30 "But of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." He gave a very stirring address insisting that this verse contained full salvation. Dr. McCoy said that Christ can save the uttermost sinner,

FROM THE UTTERMOST SIN

to the uttermost usefulness. Another speaker spoke of the positive receiving of Christ by the Rev. M. Rainsford, which was followed by the conversion of 600 souls in his own church and great revivals in many other churches, and through his teaching Frances Ridley Havergal was led into the fulness of blessing, who in her turn was the means of blessing very many thousands of others. Dr. McCoy, the Editor of the *Indian Witness*, said that many Christians were like the pelican, who pierced her breast, in order to feed on her own life-blood. It was Christ, nothing but Christ, that could save, wisdom, righteousness, sanctification and redemption were all found in Him. The Rev. H. G. E. de St. Dalmas said that in Christ God gives everything all at once. He has no greater gift to bestow. Christ was wisdom, righteousness, sanctification and redemption to the dying thief upon the cross equally with the oldest believer. We are told to go on from the first principles of Christ, but we can never get beyond them. Just as a child learning to read goes on from the alphabet, yet never gets into such a position in which he can do without it, however clever a reader he becomes, because every word of every book is made up from the letters of that alphabet, so in the Christian life the principles which we are told to "go on" from, are the foundation and integral part of the spiritual life throughout the ages. What we require to do is to realize the blessings God has for us in Christ. We have them in possession already.

The 11 o'clock children's meeting was taken by Mrs. Hoskins.

At 12 o'clock the Rev. J. N. Forman gave a very exhaustive and Scriptural address on

"THE FULNESS OF THE SPIRIT,"

exhaustive we mean in the sense of giving most of the numberless passages on this question in the New Testament. Beginning with the passage, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," he said that many as missionaries obeyed the latter part of the verse, without waiting for the first. The work is great, and the power must be greater. No particular method of Missionary effort is going to convert India, but the power of the Holy Ghost. Every believer has the Holy Spirit, "If any man have not the spirit of Christ, he is none of His." There is no such thing as a Christian without the Holy Spirit, "Know ye not that your body is the temple of the Holy Ghost," was spoken to the whole church at Corinth. Every Christian, weak or strong has the Holy Spirit. That is the one great difference between a moral Mahomedan or Hindu and a Christian; one has and the other has not the Holy Spirit. But the command is "Be *filled* with the Spirit." There are thousands of Christians who are not filled with the Spirit. The right prayer is to be *filled*, not to ask for what they already have. The verse II. Cor: iii; 18 is a spiritual gold-mine, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This fulness of the Spirit is wanted for active service. It gives wisdom, holiness, courage and power. The knowledge of God is by the Holy Ghost, "They that know the Lord shall do exploits." Peter was filled with the Spirit and boldness.

WHEN AN EDUCATED HINDU

comes up to argue, it requires all the boldness of the Holy Ghost to keep steadily before him "Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness." It is not by might, nor by strength, nor by scholarship, nor by "personal magnetism," nor oratory, that India is to be saved, but by the Holy Ghost. Without that all will be utter failure. If any have these things look not on them. Be like Paul, and glory only in our infirmities. So alone will the power of God rest on us. Then trust in the sword of the Spirit. The man who knows the Bible best and uses it well is the one who is going to win most souls. Miss Leonard followed, dwelling much upon the actual character of the promises of the Bible. They meant what God said without any gloss upon them.

The Hindustani service at 3 p. m. was taken by the Rev. H. Mansell.

In the evening at six, the Rev. H. C. Stuntz spoke from the passage "Thou art not far from the kingdom of God" and gave a very powerful address, holding the intense attention of the audience to the end. The same scene as the previous night was repeated and many interesting testimonies were given by Natives and Europeans, one of the latter from Orissa. Five persons of one family came forward among the rest.

Dr. McCoy, the Editor of the *Indian Witness*, took the service at 7 o'clock on Friday morning, the 12th instant. He spoke from Genesis v: 24. "And Enoch walked with God." He graphically depicted the terrible state of the times in which Enoch lived as stated in Jude 8-16, and yet in the midst of it all, Enoch walked with God. A Christian grows from within, outwards, and not from without, inwards. He is not formed by his outward circumstances, but by the Spirit of Christ within. If Enoch had been formed by his outward circumstances, he would have been exceedingly evil, instead of walking with God. This walking with God was not a temporary experience, by fits and starts, but the current of the life. The main bent of the life showed the character. There were some people, who in momentary ecstacies seemed to go into the third heaven, but the current of their life was earthly, sensual, devilish. This walking with God is the source of power. Sometimes he walked through

THE BAZAARS AT CALCUTTA

and looked on the human masses there and at the great *melas*, and he often asked himself the question, can these dead bones live? He thanked God that some had that faith. We might say for India, "Behold, the Lord cometh with ten thousand of his saints." The time was coming when in multitudes India's sons, and India's liberated daughters should stand by the side of Christ. Many speakers followed Dr. McCoy on this subject of "walking with God" most dwelling upon the necessity of a child-like trustfulness. A lady earnestly pleaded that all Lucknow people present would send their children, small and great, to the children's meetings. She was converted when eight years old, but was kept from "joining the church" until fourteen. She could not recount the pain this had cost her, she was glad the scepticism about the conversion of children was in some measure disappearing. Children did not want to be taught about faith, they had it already. Everyone must become as a little child, in order to enter into the kingdom of heaven, so surely little children could be saved. A minister prayed for the conversion of his little daughter aged four. The Rev. H. C. Stuntz spoke of the necessity in these Dasehra meetings of not seeking peace and joy for selfish reasons but for the glory of Christ.

The 11 o'clock children's meeting was taken by Mrs. Hoskins, who is the district Secretary of the American Society "Daughters of the King."

At 12 o'clock the Rev. R. Hoskins spoke upon the perfect rest to be gained in Christ. The rest of faith does not mean a rest of idleness. Christians are resting most, when they are

DOING THE MOST FOR GOD.

This rest is *in* Christ, not something apart from Him. The Rev. J. Parson said that he hoped that he believed in "the rest of faith," "sanctification," "holiness," or whatever other name they like to call it, as much as ever he did in his life; but he had been getting to see more and more lately the possibility of looking to the doctrines instead of the living Christ, and thus obtaining a negative experience. God wants us to have a positive experience. We can be cleansed as white as snow, but snow is a very cold thing. We want the warmth of the love of a living Christ within us as well as that. If we have Christ, we have everything.

The Hindustani afternoon meeting at 3 p. m. was taken by Dr. Mansell.

In the evening at 6, the Rev. F. W. Warne of the M. E. Church of Calcutta, spoke from the text "Behold I stand at the door and knock." He believed that the best workers in the church were those who had opened their hearts to Christ in their childhood. When he was in America, he had a poor invalid girl in his district who had been converted through a Quaker evangelist. She had a wonderful Bible. To every promise she had put her own name. Thus instead of "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he" she had put "for the

LORD HATH REDEEMED ELLEN

Baker, and ransomed her from the hand of him that is stronger than she" and so on, through the Bible. Any of them that would open their hearts to Christ could do the same. It was not sufficient to have been converted twenty years ago, were they converted now? If every Christian there would only open his heart wide to Christ, and keep it open, the results of that night's meeting would be to shake India. After one or two more had spoken, large numbers came forward as on the previous two nights.

On Saturday the 13th, the seven o'clock morning meeting was taken by the Rev. W. H. Hollister who spoke from the passage "Confess your faults one to another, and pray one for another, that ye may be healed." He spoke of this command as contrary to man's nature. It took more grace to confess a fault, than to relate a "blessed experience." Obeying this command meant the humbling of man, and the exaltation of God. "He must increase, but I must decrease." God's increase comes through our decrease. Sincerity was one of the primary necessities of the Church to-day. The perfect life in Christ meant a very close walk with God indeed. See to it that they were living sincere lives, and be willing to get down again and again before God on account of sin if actually committed. A father spoke harshly to his little son, repented and confessed before God, and was forgiven, and felt it, but did not confess to his little son. He went to the class-meeting and testified to the saving power of Christ. His little son who knew nothing of the prayer for forgiveness on the part of his father, whose harsh words were still rankling in his breast, heard his father's testimony with amazement. It seemed to the little lad like gross hypocrisy. Confess to the ones who have been sinned against, whether they are one or many. Man's way of saying things

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was "Confess one another's faults, and pray for yourself," but God's command was to confess one's own faults and pray for others. When the speaker had sat down many others shortly spoke, and amongst them a Church of England clergyman, who thanked God that he had been present, and asked the prayers of everyone there, as he intended, by God's grace, to go home and confess his bad temper

TO HIS HEATHEN NATIVE SERVANTS.

At the 11 o'clock meeting for children, thirty stood up to be prayed for, and twenty seven Anglo-Indian and Native children testified.

At 12 noon, the Rev. R. Hoskins of Shahjehanpur spoke from Romans v: 11. He said that the human soul was so valuable that God gave all He had to redeem it. The great want for India to-day was not money, but men who would be loyal to God's plans. The Rev. W. R. Clancy said that the baptism with the Spirit of Christ's love made religion easy.

At 3 o'clock the meeting in Hindustani was addressed by the Rev. T. Tracy, and a meeting for soldiers was also held by Mr. Howell. This latter meeting was also held on several other occasions.

PENTECOST THE FIRST DASHEHRA

Dr Scott of Bareilly spoke at the evening meeting at 6 o'clock from the passage "for the testimony of Jesus is the spirit of prophecy." He said that Pentecost had happened again and again since. It was the first Dasehra meeting. The need of this, and every other age, was men, women and children filled with the Holy Ghost ready to testify in the flames if necessary. The remarkable scenes of the previous evenings were repeated, numbers *coming to the front of the meeting. Amongst* others a Jew came forward to publicly profess Christ for the first time.

Sunday, the 14th, was "the last great day of the feast," and even exceeded the expectations of those present at the meetings. The nephew of Bishop Thoburn, the Rev. J. K. Thoburn, spoke from Rev. v: 6 at the 7 o'clock morning meeting. He said that the word "lamb" used in the passage, "And I beheld . . . . in the midst of the throne . . . . . a lamb as it had been slain," was repeated twenty-two times in the Revelation, in the original Greek being diminutive, and meaning "little lamb." Thus not only symbolising purity and innocence, but also feebleness, for God chose the weak things of the earth to confound the mighty. He said that many looked to going to heaven because their dear ones were there. This was the wrong object to have principally in view. Heaven would only be heaven because Christ was there. After the address was finished a large number of men, women and children testified to blessings received in the meetings. One missionary said that he had come to the Dasehra meetings two years ago, and that which he specially took away then was the fact that the promise, "Lo, I am with you alway," was a real one; and ever since that time he had known Christ as being personally with him in all that he did, as it were by his side. But now he had realized at this year's meetings that Christ was in him, a controlling Forse, a Power, a Strength, and an Energy such as he had not known before, and he was going back again into the depths of heathendom, with the assurance that these meetings would bear fruit there.

A joint meeting of all the English and

HINDUSTANI SUNDAY SCHOOLS

was held at 11 o'clock and addressed by the Rev. H. C. Stuntz from the passage. "Ye are not your own." If any children there had not surrendered to Christ, they were robbing God, who had bought them with an enormous cost, and at an awful price, by the blood of Jesus. Feelings were not necessary for surrender to Christ. If he had bought a house, he did not wait till the previous owner *felt* like giving it up, it was his legal right to demand it. A lady spoke of the necessity of transparent sincerity in spiritual matters. Many children stood up, as on the previous day.

The Rev. F. W. Warne of Calcutta addressed the midday service from Luke iv: 18. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor &c." This was Christ's first sermon. In it He laid down the plan of His government. It has not changed, and will not be changed. India must be saved just this way. Christ raises a whole nation by raising the lowest strata of it. He Himself came down so low as to be born in a manger. Very, very few of the poorest inhabitants of India could boast a birth so low as that, and none lower. When Jesus was asked "Where dwellest thou?" He could not say like the Lucknow missionaries who had been so kindly entertaining them "Come to *my* beautiful home." No! He was obliged to say "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." The lowest work we missionaries are doing does not reach the depths that Jesus worked amongst, the lepers, the maimed, the halt and the blind. If we are to succeed in India, we must be filled with His love, and love people, not because they are loveable, but because they are poor, and blind and naked and sick and in prison. People were asking to-day "Have any of the Rajahs or intellectual Natives believed on Him?" He would take them away back

TO THE RAJAH NICODEMUS

who came to Jesus by night. How did Christ *reach him? By direct work? No.* But by healing the poor and the sick and the deaf and the blind. Nicodemus saw it, saw that He was a teacher come from God, and came to Him to have his heart-ache eased. Yes, the way to get at the Rajah was to convert the coolie, and when the Rajah was in spiritual want, he would envy and seek for the spiritual peace he saw in the coolie. The early Church was built upon this principle. The first that were converted were slaves, and hewers of wood and drawers of water, in greater and greater multitudes, until the whole of society was permeated, and kings and emperors were swept into the kingdom of heaven. The Reformation started on this same basis, and every revival since. God is always getting his choicest workers out of the most unexpected places. He *chooses* the weak things of the earth to confound the mighty. The most humble insignificant missionary in India may possibly be the one who shall get out of the humblest hovel, the Native Reformer

WHO SHALL YET SHAKE INDIA

for Christ. God is building a great spiritual temple in India, made of spiritual stones. If we want to form part of that temple we must let Him be the Architect, and go where He sends us, stay where He puts us, and then do what He tells us. Our greatest happiness is found in helping others worse off than ourselves. After the Rev. F. W. Warne had finished, the Lord's Supper was administered, by Dr. Waugh, of which over three hundred partook.

The 3 o'clock Hindustani meeting was taken by Dr. Scott of Bareilly.

The evening meeting was addressed by Dr. McCoy, Editor of the *Indian Witness* from 2 Sam: xiv: 14 "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth He devise means, that His banished be not expelled from Him." He pointed out the fact that this passage was uttered by a woman preacher, and that it contained the Bible in miniature and the Gospel in a nutshell. They who love one common Lord shall never see each other for the last time. The value of the soul of a single individual is to be measured by the scene on Calvary. The final scene after Dr. McCoy's address was finished was very touching. "God be with you till we meet again," was sung several times. Many present broke down completely.

So ended the great Dasehra meetings for 1888. Ended, and yet not ended. Seed has been sown which shall bring forth in the light of Eternity, fruit a hundred-fold more than the results visible at Lucknow during the five days on which they were held.

WHAT IS SUCCESS?

ROBERT AIKMAN writes under the above title in the New York *Missionary Review*, with reference to the late Editor of *The Bombay Guardian*, as follows:—Since writing the brief article on George Bowen for the June number of this REVIEW, I have been made acquainted with his own thoughts in regard to his lack of direct success in winning souls, during his long missionary ministry. It was a great sorrow to him. It weighed heavily upon his heart all through his life in India. In a letter written not long before his death and shortly after the fall which fractured his thigh, alluding to this apparent failure, he said: "Compared to the great trial which has followed me for forty years, this physical disability is a very small thing to bear."

This is certainly suggestive. The Lord measures success in a different way from man. The greatest of the prophets threw himself under the juniper tree, bewailing the utter failure of his life, and requesting for himself only that he might die. How pathetic was the career of Jeremiah. When a mere youth called to confront the desperate depravity of a whole generation, king, priest and people against him, with never a ray of hope thrown upon the future of his ministry. Dying in Egypt without a convert! Yet the influence of these two old heroes will never die out of the world. Many a man is never so influential as after he is dead; dying prematurely, perhaps, like Abel, but like him, though dead, still speaking.

Foreign missions afford many illustrations of such ways of God. Samuel J. Mills was buried in the ocean when his work for the heathen was only in anticipation. Harriett Newell, at nineteen years of age, died when her lips had hardly been taught a heathen syllable. Yet their brief lives are still great living forces in the work of foreign missions. David Brainerd's brief and marvellous work among the Indians won perhaps seventy heathen souls to Christ. Of the subsequent lives of these converted Indians, or their descendants, who can speak? But the short life of Brainerd is among the richest reasures of the Church. When he was dead he became at once a greater power than when he was alive. So he continues to be, and so he will be so long as his memoirs live in missionary annals. Good and great men and women are usually greater powers after death than during life. They wait for the last of earth before the men of the earth know how great and good they were; then they begin really to live.

Among such as these, undoubtedly, George Bowen will have his place. Filled with the Holy Spirit, dwelling in the mount with God, while yet among men, exerting a widening influence for Christ and holiness through India, his name will not die out of mission records; and he, too, will henceforth be greater after death than he was during life.

An English lady, who received the missionary spirit, was obliged to stay at home with her invalid mother for 30 years. Immediately upon her mother's death she sailed, and has spent 12 years in China.

WEEKLY REVIEW.

—COPIES are still to be obtained of the memorial addressed to Lord Reay the Governor of Bombay by the Sunday School Teachers of Western India, with regard to the alarming and fatally demoralizing increase of the use of impure and foul language which has taken place in the Presidency of Bombay, and also, we believe, throughout India.

—At the late Pan-Anglican Conference of Bishops undue stress was laid upon a supposed increase of Anglican principles in the United States. The fact is that the Protestant Episcopalians (corresponding to the Church of England) only number 446,785. There are more than ten times that number of Methodists, namely 4,699,529 and nearly ten times that number of Baptists, three times as many Presbyterians, twice as many Lutherans, and a larger number of Congregationalists. So that there are twenty-six times the number of professing Christians of other denominations in the States.

—THE present quarter's issue of the INDIAN EVANGELICAL REVIEW is specially rich in good things. It opens with an article by the Rev. H. G. St. Dalmas on "Our Place in Prophecy." Any one who wishes to get an accurately clear idea, in a small compass, of the most generally accepted theory of the present day fulfilment of prophecy, cannot do better than read Mr. St. Dalmas' article. In an address to Educated Natives, the Editor discourses on God's way of Salvation, taking the Jubilee Hooghly Bridge as a sort of parable to enforce his subject. Dr. McCoy speaks powerfully on "Christian experience as related to mission work." Rev. G. H. Rouse shows how truly William Carey was a pioneer missionary. Other papers of a practical character read before the Calcutta Missionary Conference, go to make up a thoroughly useful number.

—AUSTRALIAN Baptists are waking up to take a share in the joy of missionary work in this country. We learn from the *Monthly News-letter* that:

Our Australian friends are pushing on their Mission enterprize with vigour, one Christian friend has given £1000 for the erection of a Missionary House at Comillah, a site has been secured for this house, the plans prepared, and materials for the building are being gathered, and it is hoped the work will be completed by the end of twelve months from the present time. This same friend who desires to be unknown, promises to give a second thousand pounds to be used for the building of a Mission House at Pubna where it is proposed to locate Mr. A. E. Summers of the South Australian Mission, and for a house to be built for the New Zealand Mission, possibly at Narayangunge. The South Australian friends are sending Miss Parsons to Furreedpore and the Victorian friends are sending Miss (Iris) Seymour to Mymensingh, these ladies will leave Adelaide about the 20th of October, and may be expected at the end of November. And Mr. Mead writes me that he thinks from four to six men may be sent from the Colonies in two years time. I am sure we all shall heartily welcome these additions to our Christian forces, and as many more as may be sent.

—THE Rev. W. Carey of Simla, gives a very graphic account of a recent visit paid to Mr. Edward Wenger's Mission in the Tiretta Bazaar, Calcutta. The Bengali work is carried on in a sort of superior native shop, the whole frontage open to the street. The place was crowded by people who had evidently come to stay till the lights were put out. After spending an hour in this place, Mr. Carey went on to the Chinese Mission room, a more secluded place,—to suit the tastes of John Chinaman, a short distance off. He says:—

It was then 9 o'clock, but some half dozen Chinamen still lingered round the preacher, who had just closed the service for that night. This man has a very pleasing face and an admirable voice. Mr. Wenger shook hands with everybody and in his own quick but genial way proceeded to enter into conversation with one and another, the Chinese preacher interpreting the answers of his countrymen as well as he was able into English. Both here and at No. 21/1 I was struck by the heartiness with which the movement is carried on. At our request a very long musical hymn was sung in Chinese, and after that I was introduced to some candidates for baptism, one of them an old man, totally blind. Another a bright looking young fellow, was reluctantly induced to shew us a little volume of rice paper, in which he himself since his visits to the Mission Room, has written in neat Chinese character a number of Christian hymns. Returning to the Bengali Hall, we found the preacher earnestly addressing as thronged an audience as ever, and I began to wonder how much longer the people would want to stay. Mr. Wenger assured me that in fine weather the room is filled almost to suffocation, night after night, and the people have at length to be asked to leave, when the hour becomes very late.

—THE criticisms of people who have no sort of practical knowledge of the subject criticised, must be taken for what they are worth. A member of the English aristocracy, with abundant wealth, and State Church predilections, is scarcely the person one would go to for an opinion on faith missions. Having had all his material wants and wishes supplied from his babyhood and having accepted the doctrines of the Church in which he was brought up,—even admitting that these have borne fruit in an honest and good heart and that a genuine interest in the spread of the Gospel is engendered in his mind, yet his whole outward environment is at the opposite pole from that of our esteemed George Müller, Hudson Taylor and others, whom we immediately think of as associated with faith missions. This is really the only excuse we can find,—perhaps some may think it scarcely a reason, for the wrongheaded and cold hearted article by Mr. R. N. Cust, printed in this month's *Christian College Magazine*. The power of God to sustain enterprises which He has inspired is totally left out of count, the writer looks to the Church instead of to its Head to supply the needful funds and workers to carry on the work. He stigmatises Bishop Taylor's work in Africa as "a dangerous experiment," and mentions several missions, the China Inland Mission and Mr. Grattan Guinness' Training Institute among them, over whose heads "thirty years have not passed," and predicts difficulties in the future, although so far they are apparently prosperous. He conveniently forgets George Müller's fifty years. Probably his strictures on the extravagance of some older Missionary Societies are worthy of more attention (particularly where the cap fits), but it is impossible to sympathise with his dogmatic proposals as to exactly at what age a missionary should be allowed to marry. Probably few will be found to regret that this is "probably his last contribution to missionary literature."

—AMONG other remarkable assertions Mr. Cust says:—"Above all things it is desirable to keep the actual pounds, shillings, and pence view in the background. What can be more depressing, or opposed to spirituality, than the cries from the platform, as at a late gathering in Cumberland: Another Ten Pound note: another Five Pound: and so on." The following is apparently the incident to which he alludes, as published in the *Church Missionary Intelligencer*:—

At the recent Keswick Convention the missionary cause was more prominent than it has been in former years. There was a short missionary prayer-meeting every morning at nine, between an early seven o'clock meeting and a Bible-reading at 9·45. . . . . At the Saturday meeting there was a remarkable burst of enthusiasm as to giving. A young man sent to the platform, anonymously, a 10*l.* note, his savings for a year, which he had intended putting in the savings-bank, but which, he wrote, "he felt the Lord wanted;" and this being announced, within a few minutes cash and promises were sent up, which, with some subsequent additions, amounted to over 900*l.* Some of it was for the disposal of the leaders of the Convention; some of it for the China Inland Mission; and over 420*l.* for the C. M. S., including 100*l.* a year from an Irish lady to support "a substitute for herself" in China, 100*l.* a year for Persia, 100*l.* for the first year's expenses of a lady in Persia, and another 100*l.* unappropriated. Does not this show how much may be done if one small act of self-sacrifice sets the example?

—THE London *Rock* is inserting an appeal for contributions towards the Bowen Memorial Fund. It says:—

George Bowen's long missionary career, and his assistance to the cause of foreign missions by his able direction of *The Bombay Guardian* have endeared him to many military officers and Indian civilians now residing in England, who may be willing to subscribe. George Bowen's three books, "Daily Meditations," "The Amens of Christ," and "Love Revealed," have had a large circulation in this country as well as in India. Many readers will, we trust be willing to subscribe to the memorial, and thus, while commemorating Mr. Bowen's name, advance the cause of Christ in India to which he devoted himself.

—THE *Civil and Military Gazette* gives an account of four soldiers of the King's Dragoon Guards who went out shooting with rifles on Sunday, the 16th instant, at the village of Siala. The account may be given of what happened from the Native point of view, and afterwards the soldiers explanation of it. The Natives say that the four soldiers attempted to outrage a Native woman belonging to the village, that the villagers hearing her cries for help, went out in a body to help her, and arrest the soldiers that they might be brought to justice. That one of the soldiers used his rifle and murdered a Native, and escaped, and that the others were secured, that the Colonel of the regiment, coming to the village, released the three men, instead of keeping them in custody for trial, and that the whole matter is "being enquired into" by the police. The soldiers say that, as they were out shooting on this Sunday morning, one of their number shot at a dove (with his *rifle!*), and immediately heard loud wailings

of a Native woman in an adjacent field, but on going up she ran away unhurt. The Natives then came up, and in the struggle a gun went off accidentally and killed one of them. This may or may not be true. If the account of the Natives be correct, it is remarkable to see how the breaking of one commandment leads to the breaking of half the rest, Sabbath-breaking being followed by adultery and murder. The conduct of the Colonel in releasing men under such terrible charges, and with so much *prima facie* evidence against them, is extremely reprehensible and cannot fail to give the Natives of Siala a very low idea of English justice. The *Civil and Military Gazette* says that the regiment to which these men belong ought to be brought in at once from the neighbourhood of Siala, presumably lest the villagers attempt to further revenge the murder of one of their number and the alleged attempted outrage of another. The Colonel also ought to be removed from a position he is so evidently unfitted to fill.

—D. L. MOODY is another instance of what we were writing about a week or two ago with regard to the spiritual muscularity of those who, having been converted, had an intimate acquaintance with the Bible. Everyone who has listened to Mr. Moody, if they have been intimate readers of the Scriptures themselves, must have recognized at once one who was "mighty in the word."

—IT seems that Sir Lepel Griffin is about to be attacked by Charles Bradlaugh in the House of Commons. If every one of the charges made against Sir Lepel Griffin are true, Mr. Bradlaugh is not the man to attack *him*.

—THE *Eastern Star* has another thoughtful article upon missionary colleges in India. Speaking of the fact that "some justly exasperated enthusiasts suggest the total abolition and extinction of such colleges," it says that the remedy lies "not in the wholesale abandonment of the higher education of the Indian youth into the hands of a neutral secular Government, but in a thorough reconstitution of them on a sound evangelistic basis." This is very true. It is a most scandalous thing that the Indian Government keeps God's own word out of its schools on the plea that it is "neutral," and yet admits the idolatrous "Ramayan" as one of its class-books in Hindi, and what is worse than that, there are professed missionaries of Jesus Christ who are teaching this Ramayan in their sixth standards, in order to get the Government grant. God grant that such men may speedily be converted, or thrust out of the false positions they at present hold.

—THE *Eastern Star* well says that it is not the abolition of Missionary Colleges which is wanted, but the bringing of them back to the old missionary standards of Duff, Anderson and Wilson. When Peter denied his Master, he was not destroyed by Him, but told to wait with the rest at Jerusalem until he was endued with power from on high, and doing so, the same Peter who trembled at the presence of a little maid-servant, afterwards boldly withstood the very men that had crucified his Master. None of the Indian Missions want destroying, but many of them need this baptism of power from on high.

—THE *Hindu* thinks that one Hindu refined and cultured and educated, without being converted, in a Christian College, is worth a hundred converts to Christianity amongst the hill-tribes! This statement is the outcome of a kind of intellectual heathenism that is very common in Europe as well as Asia.

—A CONTEMPORARY thinks that the educated natives of India will be "attracted" by Native Professors of Colleges preaching the Gospel. They will look up to them as "cultured" and listen to them. If Native Professors of Christian Colleges preach the pure Gospel of Jesus Christ and Him crucified, they will be looked upon as fools by the educated Natives who are non-Christian, just as was the great Apostle Paul by the educated Greeks. The idea that a University education is in the slightest degree necessary for preaching the Gospel is simply of the Devil. A University education is no help, though it need not be a hindrance, if, like the Apostle Paul, those who have had it count it as dross, if they may win Christ. Paul determined to glory in nothing but his infirmities, and in consequence the power of Christ rested on him. Let us follow him as he followed Christ. A good education is a good thing if consecrated to Christ, and left entirely in His hands, to use or not to use, as He thinks fit.

—THE light of Christ shining into the dark places of the earth, reveals many social evils, even to those who are not of that Light. As never before educated Hindus are talking of the necessity of the up-lifting of the women of India. But He who has shown the evil, will also be the one to remove it. All social movements apart from the Holy Ghost are inoperative. The one business of the Christian Church is to bring spiritual life to mankind by the preaching of the Gospel. But one of the fruits of that spiritual life, if left to have free course, is an intense earnestness for the well-being in every possible way of the whole great human family. The Church and the Church alone is the centre of all great social movements, and in so far as she separates herself from them through false teaching or any other reason, just so far the life goes out of the movement.

—THE Church of England Purity Society is sending a letter, signed by the Archbishop of Canterbury, to every clergymen in the United Kingdom, pressing upon their attention the importance of purity work, especially amongst young men. A copy of the report of the late Pan-Anglican Conference, since unanimously adopted by the whole of the assembled bishops, accompanies this letter.

—Is there any grosser fable in the whole of Hindu heathendom than that perpetrated at Rome on the 27th ult: when Pope Leo. XIII deliberately, calmly and in the face of the whole world pretended to "set free from purgatory" an immense concourse of souls in honour of his Jubilee? All religion outside the Bible is heathenism. Before this extraordinary eviction from purgatory took place, a correspondent wrote to the *Rock* asking the following questions:—

1. By what means is the Pope going to perform this extraordinary feat of Papal generosity? 2. Will all in Purgatory be released, or only some? what will be the exact number? and what will be the conditions? Will it only be those whose friends have paid up the amount required, and what is that amount? This is an important factor in these days of commercial depression, as the prices vary according to the country. 3. How shall we know whether or not they are released? Will there be any receipt given as a guarantee against fraud or imposture of any kind. 4. Will it not seriously affect the revenues in the Romish Church, as these somewhat remunerative masses will not be required now, as the trade, I should fancy, will be rather slack for some time to come. Will not this outburst of Papal munificence come rather rough on the priests? 5. Could any one inform me how it is this happy thought of releasing these many millions of souls from Purgatory did not occur to the Pope before this rather late date, especially as he professes to be infallible? but better late than never, I suppose. 6 Shall we have to wait until a future pope's jubilee before there will be another so unusual an exit from Purgatory? Would not the jubilee of a cardinal do as well?

—THE *Pioneer* is in favour of a Factory Act dealing with the "enormities" of Bombay factory management, such as working the girls from four o'clock in the morning till ten at night, but does not wish this Act extended to the whole of India, as it will be "an uncalled for embarrassment on the rest of India." We fail to see how this will be the case. The rights of Indian girls are the same whether in or out of Bombay. Trade must be "embarrassed" if necessary, if human lives are being ground out of existence. But a proper Factory Act for India will not embarrass trade. The hours are shorter, the pay better, and the trade far greater under the Factory Acts in England than anywhere else in the world. The same thing will take place in Bombay and in India. It always pays to be merciful to man, made originally in the image of God. We strongly believe that we are going to get a good Factory Act in India. If it cannot be accomplished here on the spot, the Lancashire brethren and sisters of the Indian factory hands will see that it is done through Parliament and the India Office in England.

—THE *Presbyterian Messenger* says "Infanticide in still, it is to be feared, a prevalent crime in India. The subject is at present attracting the increased attention of the Indian Government. A special census of the suspected clans is to be made during the coming cold weather, and the police officers of Futtegarh, Etah, and Mainpuri, the districts with the worst reputations, are not to be changed for the next three years, so that continuous attention may be given to the matter. In order to complete suppression, there must be a change in the habits of the people, and no effort should be spared to attain that end." The continued spread of the Gospel truth of the infinite value of every human life will greatly tend towards this end. The fact that the life of the infant daughter of the coolie is of as great value in the eyes of God as the life of the Maharajah on the throne, is a truth the spread of which will utterly extirpate infanticide in India.

HARD WORK WINS!

—"New brooms sweep clean," says Spurgeon, "but they mostly sweep up dirt. Plough with what you please, I stick to the old horses which have served me so well. Fine schemes come to nothing; it is hard work that does it, whether in the world or in the church."

Epitome of News.

Saturday, October 13.

—A committee will shortly assemble to examine generally into the working of the whole system of Public Works accounts throughout India. Mr. R. G. Macdonald will be President, and Colonel Harvey, Punjab, and Mr. R. A. Cordner, Executive Engineer, N. W. P., members. The committee will be peripatetic, and each local government will depute an officer to assist in the inquiry as province after province is visited.

—The Deputy Governor of Cochin-China, Monsieur Picquet, has been appointed Governor of French India, and is expected to arrive early next month at Pondicherry. He has had twenty-five years' administrative experience in China, and was, it is believed, previous to joining the Colonial service an officer in the French Navy.

—John Warren, a colour-sergeant in the Salvation Army was formerly a heavy drinker but joined the Army four years ago. One Monday evening recently he was addressing an open air meeting, and, in speaking of his former life, said—"I am prepared to meet my God. Sudden death would be sudden glory." He had proceeded but a few sentences further, when he fell down and died.

—The Rev. J. E. Abbott, the regular English Editor of the *Dnyanodaya* arrived in Bombay by the *Asia* this week, returning from a four and a half months' furlough to England. With him is coming a sister, Miss Anstice Abbott, to engage in mission work in Bombay. She will be the *nineteenth* child of former members of the American Marathi Mission who has returned to engage in mission work in the country of her birth. The venerable parents of Mr. and Miss Abbott, arrived in India, Oct. 15, 1834; they left here in 1869, and are now living in the Isle of Wight.

—Dr. Judson was the founder of Christian missions in Burmah. Last month the corner stone of a church in memory of Dr. Judson was laid in Burmah, for which an aged Christain Burmese woman, who was baptized by Dr. Judson, gave Rs. 3,000.

Monday, October 15.

—The telegraphic news of the "Black mountain expedition" continues the record of villages burnt, roads made, and further progress of the troops into the hostile country. General Galbraith states that he has crossed the Indus and burnt the Hindustani settlement of Maidan, near Palosi. The Hassanzais in the neighbourhood not having assisted the Hindustanis, it is presumed that they may be inclined to come to terms. Most of their villages have been destroyed, but their crops have been spared, to give them an inducement to come in. General Channer has burnt several more Hassanzais' villages. A messenger has come to General McQueen with a letter from the Akazais, expressing their readiness to send in a *jirgah*. Two companies of the 24th Punjab Infantry are said to have deserted to the enemy, being Hazara men themselves.

—Later details show that the fight at Tashkargan, in which Ishak Khan was defeated, was unusually severe, considering the Afghans only were engaged. The Ameer admits a loss of 500 killed and wounded, while among the rebels the casualties are said to number 1,600.

—Another case of suttee is reported, this time from the Lucknow district, the friends of the deceased and of the widow took an active part in the ghastly ceremony. The woman, it is said met her death quite calmly, preserving this demeanour even when enveloped in flames. The scene of the tragedy was a village named Baar.

—In celebration of the hundredth year of its settlement by Europeans, the colony of New South Wales has just issued an interesting set of Jubilee postage stamps. These are of the value of 1d., 2d., 4d , 6d., 8d., 1s., 5s., and £1, respectively. The 20s. stamp, which is light blue in colour, bears two medallions, one of which overlaps the other. On the upper medallion is a fine portrait of Lord Carrington, the present Governor; on the lower one, which is so engraved as to appear to be at a considerable distance behind the other, is the head of Captain Arthur Phillip, the first Governor, whose tenure of office began in 1788 and ended in 1792. The edges of the stamp are decorated with Australian ferns and Christmas bell-flowers. So artistic is the design, and so beautiful is the execution, that in Sydney the stamps, covered with glass or crystal, are being set as brooches by the jewellers.

—The proposed Zoological Garden at the foot of the Chowpatti cliff is destined *not* to become an accomplished fact. Not only have the subscriptions toward it fallen far short of the amount required, but Government has declined to present the Natural History Society with the desired site.

—There is a water-famine in Jerusalem. As usual the poor Jews in their crowded dirty quarters are the greatest sufferers. 900 children are said to have died in the Jewish quarters this summer.

—At the baptism of his fifth son the Emperor William II. stated that his grandfather, William I, was in the habit of spending some quiet hours every New Year's eve in reviewing, before God, with praise and humiliation, the events of the past year. The Emperor intends giving 40,000 marks (£2000), a fourth part of the whole sum required for the building of a second church in Luckenwald. The new Y. M. C. A. building—34, Wilhelmstrasse, Berlin—is to contain several smaller rooms in addition to the large hall. The Emperor gives to this object 5000 marks (£250).—*Evan.-Kirch Anzeiger.*

Tuesday, October 16.

—The Sessions Judge of Poona yesterday gave judgment in Hanmantrao's appeal against the conviction and sentence of the District Magistrate. His Honour upheld the Magistrate's decision, and declined to interfere with the sentence.

—Two Parsees, named Bapoojee Nowrojee and Dadabhoy Hormusjee, were locked up on Sunday night, for being drunk and disorderly at a Salvation Army Meeting held in Cowasjee Patel Street. About thirty Parsees followed them to the Fort Police Court Police Station where they became very disorderly and began shouting on the public road. Seven of them were arrested by the police, and bailed out under section 22 Act 48 of 1860.

—The *Overland Mail* says:—We regret to announce the death of Mr. George Foggo, formerly a well-known merchant of Bombay, and a member of the Legislative Council in that presidency. Mr. Foggo left India some years ago, but he continued to take a keen interest in the affairs of that country, and, although his opinions were not in harmony with those of the great mass of his countrymen who have lived in the East, all who knew him recognised his sincerity and unselfishness. He took an active part in connection with the Ilbert Bill agitation, and was honorary secretary of the Indian Reform Association. His health had been in a bad state for a considerable time past, and a fatal termination was not wholly unexpected by his friends.

—Mr. W. S. Caine, M. P., will proceed as follows on reaching this country:—Bombay, Poona, Hyderabad, Madura, Tinnevelly, and Southern India generally; Madras (by steamer up to Calcutta), Darjeeling, attend the meetings of the Indian National Congress at Allahabad, through the North West Provinces to Lahore, Peshawar, Khyber Pass, the Indus railway, Quetta, and the frontier, then back to Lahore and Rajpootana to Bombay, and home.

—In a letter of the *Manchester Guardian* on "The Sale of Intoxicating Liquors in India," Mr. Caine, M. P., makes the following serious accusations against the authorities:—"1. That the consumption of intoxicating liquor is enormously on the increase all over India, and in Burmah no less than India. 2. That the increased consumption is accompanied by increased drunkenness; with lamentable results in the demoralisation of districts hitherto absolutely free from this evil. 3. That this consumption is steadily on the increase, and shews no sign whatever of abatement. 4. That the authorities are knowingly encouraging and stimulating the consumption for the sake of the revenue it produces. 5. That the Government of India has deliberately issued a defence of their liquor policy which appears to be intentionally misleading, which is disproved by honest statistics, and which is emphatically repudiated by every influential and educated Native of India, and every Christian missionary.

—Central Africa seems lately to have been yielding a continuous story of death and disaster. The death of Mr. Jameson, Major Barttelot's second in command of the expedition which was following Stanley into the African wilderness, seems finally to destroy all hope of reaching Emin Pasha from the Congo. With a continuance of the bad faith which contributed to, if it did not actually cause, the murder of Barttelot, Tippoo Tib seems to have refused to give any assistance in the equipment of a new expedition, and Mr. Jameson, in despair, went to Bangala to consult friends as to what was to be done. Exhausted, it is to be supposed, by the heavy work, the long hardship, and the grief of seeing his leader murdered almost under his eyes, he succumbed to the fatal Congo fever. *Mr. Jameson was under thirty years of age, of slight build,* and to all appearance of by no means robust constitution. He seemed hardly fitted for the rough work involved in an expedition such as that which he joined. Yet, so eager was he to accompany Mr. Stanley that he contributed £1,000 to the funds of the expedition as an inducement to the committee to permit him to join it.

Wednesday, October 17.

—Mr. W. Nethersole, of the Central Provinces Commission, was killed last week by a fall from his horse. He had just been on privilege leave for three months and was returning to his work in Sambalpur at the time of the accident.

—A London evening paper states that Mr. George Yule, of Calcutta, who is now in England, has been asked to preside over the forthcoming Congress meetings at Allahabad, and has consented.

—The *Indian Witness* says:—Dr. Valentine is happy over the year's work in the Agra Medical Training School. All the students passed creditably. Ghuru Singh, of the Methodist Episcopal Mission, Moradabad, (a third year student) gained the highest marks and secured the Principal's prize—a watch. Four students from the Berlin Mission, Ranchee, who, from want of knowledge in Urdu, the language in which the lectures are delivered in the Agra Medical College were entered as amateurs. Having passed their examinations creditably they will now continue their studies as regular students. The students of the Institution number fifteen, several scholarships are available for Santhali students and others. Dr, Valentine ought to be kept busy answering letters from deserving students for the next month. The Institution grows in favour, and missionaries ought to crowd it!

—An International Temperance Convention is to be held in Melbourne, Australia, during the week commencing November 19, 1888. All

the regular temperance organisations in the world are invited to send representatives.

—The Bible Society of Scotland stand in the Glasgow Exhibition is doing good service. Upwards of 19,000 Bibles and Testaments have been sold from it, including a fair number in European languages. An attendant in the Ceylon Court purchased a costly Tamil Bible to send it to a friend in the East. A Japanese visitor gladly picked up a copy of the whole Bible, lately completed in his own tongue, and paid 7s. 6d. for a copy in five volumes. The Directors have agreed to present each foreigner employed in the Exhibition with a copy of the Scriptures in his own language. Hungarian Testaments were presented to the fourteen members of the famous Blue Hungarian Band.

Thursday, October 18.

—The P. & O. Company's s s. *Thames*, with the outward English mails of the 5th inst, left Aden for Bombay at 6 o'clock on Tuesday.

—The Bill which the Hon. Mr. Scoble will introduce into the Viceregal Legislative Council to-day dealing with the fraudulent marks on merchandise is based on the provisions of the Penal Code and Sea Customs Act referring to that matter.

—At Epworth, on Sept. 20th the foundation-stone of the new Wesleyan church to be erected to the memory of John and Charles Wesley, was laid. The existing chapel, which is badly situated in a back-street, was erected in 1821, and stands on the site of the original building in which John Wesley preached The cost of the site on which the memorial chapel is to be built was £500, and the contract price for the building is £2,817. It will have sitting accommodation for 450 people. Rev. Charles Garrett, of Liverpool, who is the originator of the movement, laid the foundation-stone, and thirteen memorial-stones were also laid. In the evening a crowded public meeting was held, and the special services were continued on Friday. The President of the Conference, Rev. Joseph Bush, and several other prominent ministers took part in the proceedings.

—Various opinions have been expressed concerning the authenticity of the diary attributed to the late Emperor Frederick. One German newspaper is authorised to declare that the publication has taken place without the knowledge of His Majesty the Emperor and King. It further asserts that the alleged diary contains, according to the recollections of the personages who took part in the events recorded, such great chronological and actual mistakes that its genuineness must be doubted. The idea that the whole of the contents emanated from the Crown Prince himself, and, therefore, that they were written by him daily when the facts were fresh in his memory is out of the question. The *Kolnische Zeitung* publishes similar information Prince Bismarck himself is said to have declared, after reading the review, that the publication was, in his opinion, apocryphal, as it contains many mistakes. Among other entries is one describing the surrender of Napoleon at Sedan, and his sinister proposal for an offensive alliance with Germany against England.

—One of the most ingenious of recent American inventions is a calculating machine, called "The Comptometer." It is the work of a resident of Chicago, and, with its aid, the most complicated mathematical computations can be made with great ease, accuracy, and swiftness. The instrument is 14¼ inches long, 7¼ inches wide, 5 inches high, and weighs 8 lb. It can be placed upon an ordinary table. It differs from all other machines of this character, as it can be worked with a typewriter keyboard. This machine performs large multiplications in a second of time. It was recently tried by the official experts at the Treasury at Washington. Various examples not previously known to the inventor were given to him for the testing of his apparatus, as well as to experts detailed from the Treasury. The machine always surpassed the experts in speed, and was invariably correct. The inventor was given an example like the following:—"Suppose you bring 234*l.* from England to New York, where the rate of exchange is 4·84⅞ dols, what is the American value of your money?" In one second of time this marvellous calculating machine recorded the correct answer of 1,134·60¾ dols. *Overland Mail.*

Friday, October 19.

—Mr. Crawley-Boevey on Wednesday sentenced the two Parsees who were charged with being drunk and disorderly at the Salvation Army Barracks at the Fort on Sunday last—to short terms of imprisonment without the option of a fine

—A fearful murder of an elderly Parsee lady, her daughter aged 28, and her grandson of five years, was perpetrated at Dadar, a suburb of Bombay, yesterday. A servant who had been in the house but a few weeks, and who was taken on without any inquiry into his antecedents is the suspected murderer. The house had been robbed, ransacked for valuables, and left in the direst confusion. Other sons and daughters of the house were away at business but the murder was discovered by a visitor early in the evening

—Although £5,000 could have been obtained for the right to sell drink at a great fair being held at Buffalo, U. S. A. it was refused. Each Women's Christian Temperance Union of Brooklyn, N. Y, appoints some of its members to visit the jails two days in each week. They not only take part in the regular religious exercises, but labour personally with the prisoners, trying to influence them to lead better lives.

—Rev. Griffith John, who was elected by the Spring Session of the Congregational Union to their chairmanship for 1889, has, in spite of pressure, positively declined to leave his missionary post in China. Rev. Dr. Falding, Principal of Rotherham College has therefore been appointed.

—The total number of deaths registered in Bombay during the week ending Tuesday, 16th Oct., 1888, was 477, being 23 less than the preceding week and 46 more than the week ending the 11th Oct., 1887; 57 more than the corresponding period in preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 26; Brahmins, 20; Lingayet, 1; Bhattias, 2; Hindoos of other castes, 243; Hindoo outcastes, 29; Mussulmans, 122; Parsees, 21; Jews, 2; Native Christians, 10; Eurasians, none; Europeans, none; while the rate of mortality per 1,000 of the population was 26·35. There were 96 deaths from remittent fever being 10 less than the last week and 12 more than the corresponding week of last year. There were 2 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 4. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 89, 16, and 9 last week, against 79, 16, and 7, respectively, in the corresponding week of last year. During the week 268 births were reported in the different districts.

The rate of exchange is now 1s. 4—7-16d.

THE COST OF BREAKING

The Sixth Commandment

The French national debt is the largest in the world. The interest alone is more than the total wants of the United States Government with nearly double the population. France has been engaged in more wars in the last century than any other country in the world.

TELEGRAPHIC NEWS.

Rome, October 11th: The Emperor William arrived here to-day. The meeting between his Imperial Majesty and King Humbert was very cordial.

London, 12th: The capital of three millions required by the Salt Syndicate has been subscribed to the extent of thirty-five millions sterling.

Rome, 12th: The Emperor William paid a visit to-day to the Pope, who received him surrounded by the whole of the Papal Court. A private interview afterwards took place.

Paris, 12th: The *Temps* states that the Italian Consul in Tunis has ordered the teachers in the Italian schools to exclude the French inspectors.

Paris, 13th: The Russian Consul in Tunis supports the French authorities there in the question of the inspection of Italian schools by French inspectors.

London, 15th: At a meeting of British Indians held at Zanzibar, a petition to the Queen was adopted, praying Her Majesty to appeal to the German Government to moderate the arrogance of the German officials in the Zanzibar Province, as it is to this they consider the outbreak among the natives is solely due. The petition adds that unless some such steps are taken the trade of the coast will be ruined.

Paris, 15th: The Chamber of Deputies was re-opened to-day, when M. Floquet submitted the scheme promised some months since for the Revision of the Constitution. The Bill proposes to give a fixed duration for the Ministry, terminable only on direct impeachment. One-third of the Senate and Chamber of Deputies will retire every two years, and thus a dissolution of the Chamber will be rendered unnecessary. The Bill also proposes to curtail the powers of the Senate in regard to legislative and financial measures.

London, 16th: Five thousand colliers in Staffordshire have struck work

Poona, 16th: A railway accident occurred last night on the Southern Mahratta Railway to the Duke of Connaught's special train. Four natives were kept between Ghorpori Station and Harapoor Road, near the bridge to keep the line clear. They fell asleep on the rails between the parapet of the first bridge. One happened to have his right hand on the rails, and it was cut off; the second received a cut on his ear and knee; and the third fell over-bridge into the basin thirty feet below. The fourth, who was behind the rails, cried out loud, and attracted the attention of the driver, who stopped the train. Colonel Lindsay, the Agent, got out and attended to the injured persons. They were sent to Poona for medical assistance, and are lying in the Sassoon Hospital.

Simla, 16th: The leading Malik from the Akazais came to General McQueen saying the *Jirgah* arrives to-day. The Hassanzais have written to General Galbraith an humble letter but say the conditions laid down are beyond their power. The weather on the Black Mountain is very cold.

Berlin, 16th: Doctor Bergmann denies that he is going to prosecute Sir Morel Mackenzie for libelling him in his book.—Sir Morel Mackenzie's book has been seized in Germany.

Washington, 17th: The authorities at the United States ports are rigorously enforcing the provisions of the Chinese Exclusion Bill. The law courts in California uphold the legality of the Chinese to appeal to the Supreme Court

London, 18th: The official report concerning the death of Major Barttelot states that the deceased officer, having tried to stop the incessant drumming which was going on in the camp, was shot dead by one of the drummers.—The colliery strikes are increasing, and the colliers in Leicestershire are the latest who have joined the movement.—The *Times* claims that Mr Parnell's Scotch action should be tried in England.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St Clair Tisdall. 'Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7 30 a. m. Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder Every evening at 8.
Cowasji Patel Street, Fort, ditto.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at Mrs. Gladwin's, Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

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SATURDAY, OCTOBER 20TH, 1888.

NOTES AND COMMENTS.

"He that winneth souls is wise."

The Psalms of David are full of exhortations to the praise of God, to the accompaniment of some kind of instrumental music, the 150th Psalm, the last one, ending up with a complete list of the instruments of those days, trumpets, psalteries and harps, timbrels, stringed instruments and organs, loud cymbals and high sounding cymbals. And yet, two centuries after this, in the sixth chapter of the prophet Amos we are told "Woe to them . . . . . that invent to themselves instruments of music, like David." That which was recommended in David's time, had become a mere empty form in the time of Amos, and the curse of God was pronounced upon it. This is the tendency of all forms. Full of life at first, the Church becomes too accustomed to it, and the form becomes an empty stumbling-block in the way of the freedom of the Holy Spirit.

There is one form, however, of comparatively recent introduction which has not yet lost its life and power. We allude to the custom of asking at evangelistic meetings, those who wish to decide for Christ, and to begin the new life, to come forward to an "altar" or "penitent form," or some place in the front of the meeting to show their determination to follow Christ to the assembled audience. Perhaps in no part of the history of the world, was the natural aversion to appearing in public for Christ, to witnessing for Him before all people, stronger than it is at present. In view of this, we can quite understand that a custom so likely to conquer this natural timidity, is a most useful one. The open confession of Christ is part of the plan of salvation, the neglect of which has begotten a sentimental kind of Christianity without any power. "For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

But this custom entails a great responsibility on those who have the arrangements of the meeting, to see to it that there are a sufficient number of workers "wise to win souls," at hand to deal with those who thus come forward. Mr. Moody and others have been very careful on this point. It is a lamentable thing to see (as we have seen before now) three-quarters of those who come forward, go away without having apparently received that which they came for, a knowledge of the presence of the living Christ. The matter of dealing with anxious souls is very easy if carried out under God's guidance, though it is impossible for it to be successfully done by those trusting in their own strength.

All Christ's teaching about spiritual things was by simile. He used the outward objects which were most nearly parallel to the spiritual facts which He so clearly saw, to illustrate them to those who did not see those spiritual facts. Amidst all the distracting and conflicting theories about future punishment which exist, rest is found by looking to what *He* said upon the matter. He compared it to the fires in the valley of Gehenna where all the filth of Jerusalem was burnt, and the tending of which fires was the direst punishment apart from death that the Jews knew. Again, so that men should not dwell too much upon one material form of illustration and lose sight of the intense spiritual significance which underlies it, He compared future punishment to something very different from fire, namely "the outer darkness" of the city of Jerusalem, after the gates were shut, with the grinding and gnashing of teeth of those that were shut out because they were shut out with "dogs and sorcerers and whoremongers, and murderers" and would most certainly be stripped and robbed of all they possessed, and left wounded and half dead before morning. The idea of hell in the Bible is always connected with sin. That which God has joined let no man put asunder.

It is necessary for all who are working for the extension of Christ's kingdom, clearly to see that Christ came to save not theoretical, but real sinners, not in their sins, but from their sins. Correct views on this point amongst those who deal with anxious souls will result in hardy, spiritually muscular souls being brought into the kingdom of Christ, able to do and dare mighty things for God. Incorrect views, on the contrary, are the cause of the "still-born ghosts of a sinewless sentimentalism" which fill the Christian Church to-day and bring such dishonour on the name of Christ.

Christians are sometimes thought bigoted because they object to the non-religious character of the Countess of Dufferin's Medical Association. But a careful study of the history of the science of medicine will show that they have sound common sense underlying their objections. It is only in lands where the Bible is regarded that there is that sense of trustfulness and security in the good intentions and the morality of the medical profession, which is indispensable to its success, and where the profession has become to any large extent atheistical, it has become a curse instead of a blessing to mankind. The truth that the bodies of believers are the temples of the Holy Ghost, has invested the human frame with a sacredness that the world never knew before.

"GOD HAS A PLAN FOR EVERY MAN."

"And He gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The will of the Holy Spirit is, that every man, woman, and child, who is a believer in Christ, should be "strong in the Lord and in the power of His might," and to this end He appoints certain believers to certain work in the building of His heavenly temple, the Church. For all have not the same work, though a widespread fallacy exists on this point in the Christian Church. One of the most pitiable sights that we have ever seen was a dispute between two Christians, both stalwart in the Christian life, but in different directions. One was a salvationist, being used of God in the work of an evangelist in a marvellous way, filling all the churches round, and his own with new converts, but who yet did not seem to have the slightest gift as a pastor, in holding together and building up the Church. The other was a man "mighty in the Word," a pastor to the very bottom of his new nature, who was marvellously used of God in building up Christians wherever he or his printed works went, and yet he never seemed to have much gift as an evangelist. In an evil moment, at it they went at each other, as though they were enemies instead of brethren in Christ, the evangelist taunting the pastor with "his lack of power in soul-saving" and the pastor recriminating the evangelist with his lack of gift to keep the Church together. Both of them seemed quite oblivious of the fact that the same Spirit had given them different gifts, each equally important in its place

Sometimes, in rare cases, the two gifts of pastorship and evangelistic talent are combined in one man, like C. H. Spurgeon. It is difficult to know who will fill the great Metropolitan Tabernacle after he has gone. The audience of six thousand there is always a mixed one, but Mr. Spurgeon through his varied gifts has always something to say for each.

Apostles there are still, but they are necessarily few and far between, men like Bishop William Taylor, who breaks up fresh ground for the Gospel wherever he goes, now in India, and then in Africa, founding churches like the apostles of old.

Prophets there no longer are in the sense of foretelling that which is to happen. The whole of God's plans concerning mankind were revealed in the Old and New Testaments to which nothing can be added. But Ezekiel, Jeremiah, Isaiah and the rest were not only prophets in this sense. They were also prophets in the sense of the Spirit of prophecy mentioned in the New Testament. They probed to the very bottom, the spiritual state of the churches they were sent to, revealing all shams, and bringing to the light everything that was evil and opposed to God, in order that it might be destroyed. Prophets, such as these still exist and should be recognized in the Church. Some "Holiness evangelists" are of this type. Without much talent for ordinary evangelistic work, without gift as to pastorship, yet their visit to a church is marked by a fresh consecration to God of its members, and increased spiritual power in consequence.

Of teachers, we are almost tempted to say, the less said the better. There never was a day when the words of the apostle were more appropriate "Brethren, be not many teachers." Self-constituted teachers, teachers who have never learnt of God fill the land. But yet there is, here and there, a God-sent teacher, one who has learnt in the very depths of his own heart, the truths he teaches to others. Such are an invaluable part of the Holy Spirit's band of workmen in building up the Church.

One of the legacies left by the corrupt Roman Catholic Church is the idea of one-man ministry. The consequence is that one man, who has probably only one gift, is expected to exercise all the gifts of evangelist, pastor and teacher. It is a melancholy sight to see a man who is pre-eminently gifted as an evangelist cooped up in one church as a pastor year after year, preaching to half empty seats, and on the other hand there are men who have taken upon themselves, or had thrust upon them, the position of evangelist, who are really equipped by the Holy Ghost for the office of pastor, and the consequence is that their evangelistic work is a miserable failure.

The one great necessity of the present day is that each believer should go to God, find out from Him the work that He has mapped out for him, or her, and do it. Many pray for the blessing of God "to be added to their efforts." That is not His order of things. His will is that we should find out from Him our life-work, and follow His guidance in it, and there will then be no doubt about the blessing.

RUSSIA AND INDIA.

THE St. Petersburg correspondent of the London *Daily News* writing in its issue of the 18th of September says:—

The Russian police has recently discovered the existence at Odessa and Warsaw of well-organized bands, the members of which under different false pretexts have persuaded a number of young Russian girls to leave their homes and to go with them abroad, ordinarily to Hamburg, where they are embarked on board Transatlantic steamers bound more especially for the great ports of South America. It is stated that Russia and Austria overflow with the agents of these bands, which have their central office at Hamburg. The agents receive up to 5,000 roubles for every attractive victim they succeed in bringing on board a steamer. The Russian police is joining with that of Hamburg in putting an end to this infamous traffic.

Precisely the same sort of thing is going on in India. The *Bombay Gazette* of Saturday, October the 6th, reports a case which shows an absolutely rotten state of the Indian law on this subject. It is what might have been expected after twenty years of C. D. legislation in this country. A Government which has been providing for the protection of the immoral man, is not very likely to be very clear-sighted on the matter of protecting the victims of the immoral man. But to come to the facts. The Turkish Consul at Kurrachee found that a little Mahomedan girl of twelve and an older sister were being brought up for immoral purposes. He had the youngest taken away, and put in a Mahomedan Girls' School. By order of the District Magistrate she has been taken away from there and returned to her former surroundings!

The *Bombay Gazette* remarks on this extraordinary state of things:—

As the law stands there is absolutely no provision by which girls placed in the position of these two Mussulmani girls can be kept out of the clutches of the Jasims and the Zaharas. The Turkish Consul in trying to rescue one of the girls has got himself into a position of legal difficulty.

Here we have Russia rescuing the children, and India forcing them back again into the house of ill-fame. Neither Indian nor English Christians will be satisfied with this much longer. An Act like the English Criminal Law Amendment Act of 1885 (but without its defects), is a certainty of the near future for India. When God makes bare His arm, His enemies will be scattered.

IS THE INDIAN GOVERNMENT

PREPARING THE WAY OF THE LORD IN MISSION WORK AMONGST INDIAN GIRL-CHILDREN?

A statement which is only partially true, is the one that is often made, that the Indian Government is "preparing the way of the Lord" in Missionary work. In so far as there are faithful, outspoken, "do-and-dare-anything-for-God" Christians amongst Indian Government officials, it is entirely true. In so far as the servants of the public are men who are openly wicked in their lives and principles, or are men who consent with such by weakly remaining silent in presence of their evil lives and deeds, this statement is a mendacious falsehood.

The following facts are taken from a copy of the judgment delivered in a recent case in South India. This copy is legally attested as to its accuracy by a Bombay Justice of the Peace. In the nineteenth chapter of Judges in God's own Book, a fearful case of the doing-to-death of a Hebrew damsel is recorded. The master of the house where she resided, filled with the fury of the Lord took her dead body and cutting it into twelve pieces, "sent her into all the coasts of Israel. And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day." Just as the twelve ghastly fragments spoke with mouths of thunder to Israel's thousands thirty-two centuries ago, so let the following facts burn their way into the hearts of every genuine Christian in India to-day.

Last June there were living together at Nadgani two persons named Henry Bennett and Marian David, who followed the occupation of procurer and procuress for a certain Captain Coward who is Manager of the Indian Gold Mining Company at Nadgani. In that month Marian David proceeded to Ootacamund and very soon cast her evil eye upon a Native girl named Hannah who was at the excellent C.M.S. Mission Schools at that place. After trafficing with Devasahayan and Ghanadupan, the heathen parents of this child, they all proceeded to the

house of the aforesaid Henry Bennett at Ootacamund, where they stayed for some time, and on the fifth day little Hannah was sent up to Captain Coward's bungalow, where she has remained ever since. Fifty rupees were then given by the procurer Bennett to the wretched father and mother of the victim. A charcoal contract was also given to the father.

Upon this stealing and receiving of their child, the Mission-workers at Ootacamund immediately communicated with the Police of the Nilgiris, who brought the case forward at Gudalur on the 11th of August last. The Magistrate R. C. C. Carr *discharged the whole of the guilty parties*, the father, the mother, the procuress, and the chief criminal Captain Coward. Bennett the procurer, was not brought up for trial. Section 372 of the Indian Penal Code under which the case was brought forward is as follows, "Whoever sells, lets to hire, or otherwise disposes of any minor under the age of 16 years, with intent that such minor shall be employed or used for the purpose of prostitution, or for any unlawful or immoral purpose, or knowing it to be likely that such minor will be employed or used for any such purpose shall be punished with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine." Section 373 provides for exactly the same punishment for the one who buys or hires.

In this particular case the magistrate discharged the criminal because (1st) he said that the child was bought for a "mistress," and that did not amount to prostitution, and (2nd) keeping a child of fourteen as a "mistress" was not using her for an unlawful our immoral purpose.

PRAYER FOR SUNDAY SCHOOLS.

Sunday and Monday, October 21st and 22nd, will be specially observed as a day of Universal Prayer for Sunday Schools, in response to a request by the London Sunday School Union. The services at Grant Road M. E. Church, Bombay, will include the following. On Sunday at 9-30 instead of the usual S. S. session will be a service of prayer and praise for the children. All friends of the children are invited. Also on Monday evening at 7-30 a gathering will be held with the same object conducted by Miss Millett.

"SPEAKING THE WORD OF GOD WITH BOLDNESS"

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands:
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking:
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting justice sleeps!

—*Association News (Philadelphia).*

THE BISHOP TAYLOR MEMORIAL.

In the "*Guardian*" of Sept. 29th, Miss Leonard published a plan to raise a memorial to Bishop Taylor. I think it will meet the approval of all who knew him, and the value of his work in India The present earnest spiritual life and activity throughout India are, in a large measure, due to the work he began in 1872. He made prominent the fundamental doctrines of our salvation, and demonstrated, by his own example, the value of personal work in the salvation of others. There are hundreds still living in India who were brought out of darkness into great light through his instrumentality. Their godly lives are a clear demonstration of the truth of his teaching, that by faith in Jesus we may be saved from sin and kept saved.

Bishop Taylor began his work in India in Bombay and Poona. In 1873 he often spoke of the importance of establishing a school where the children would be trained not only for success in business life, but for a faithful service to God, where also they would be inspired with the Missionary spirit, and be trained for Missionary work among their heathen neighbours.

Such a school has been opened in Poona, and is in successful operation. Its evangelical character is demonstrated by the fact that a good many of the pupils have been converted during the year.

Several of the former students of the school are now in Mission work and we expect others will be called to enter such fields. It is proposed to open a Missionary Training school in connection with the High school where the young men and women who are called of God can be fitted for their life work.

The work of the school is seriously crippled by heavy rents which eat up a large part of the income. The purchase of property and the erection of suitable buildings would enable the school to do its work with far greater success. The evangelical Christians of India ought to be deeply interested in establishing such a school in this country.

A third of the amount asked for, Rs. 60,000 by Miss Leonard, could easily be raised in India. There are those who can give us thousands, many who are able to contribute hundreds, and a still larger number of those who can give smaller sums. Let all give according to their ability. We will thankfully receive contributions of any amount, even to a rupee. Should any desire to do so, they may pay their subscriptions by monthly instalments. We especially urge all who were converted under the ministry of Bishop Taylor and all who are interested in establishing a thoroughly evangelical school to make contributions of some amount, as they are able, and to make them as offerings unto the Lord.

No more fit memorial could be raised to Bishop Taylor than this school. The purchase of a site and the erection of school buildings will be a worthy tribute to him and his work. The school will be called THE BISHOP TAYLOR HIGH SCHOOL. We invite the fathers and mothers, the young people, the boys and girls and all who desire to establish a Christian school to unite in making this a memorial of the people.

That our friends may know that this school is worthy of their confidence and deserves their support, we give extracts from letters of recommendation ffom Dr. Butler, Dr. Reid, late Secretary of the Missionary Society, and three of our Bishops who have visited India.

Dr. Butler writes:—"I am free to say as the result of an examination on the spot in 1884, that I think there is no grander position for such a school between the Himalayas and Cape Comorin. They need and must have their own training schools in order to reach the highest efficiency possible to their work."

Dr. Reid, late Senior Secretary of the Missionary Society, says:—"I have not been in Poona, but I know the location, and the great importance of the school as an evangelizing agency in India, and would very heartily commend it to the attention and liberality of all Christians.

Bishop Foster says:—"The Poona School is one of the most important enterprises in the South India Conference, located, as it is in one of the most interesting cities and centres in this great land. I am sure that any aid furnished will be wisely used; one with promise of rich returns in helping forward the Christianization of that interesting and needy heathen people; as well as supplying a greatly pressing want among the Eurasian Christians What helps one, helps all in the Mission field."

Bishop Andrews writes:—"I concur in the above sentiments of Bishop Foster most heartily."

Bishop Hurst writes:—"The cause of education is a most important one in India. Poona already has a beginning, but more and better facilities must be provided. The place is elevated and healthy, and the work is worthy of the fullest sympathy and most generous support of the people everywhere."

Our earnest prayer is that God will put it into the hearts of His people to liberally contribute to this good cause.

D. O. Fox.

FEEBLE SAINTS.

It is an amusing distortion of a good hymn, but there was not a little philosophy in it, when the negro preacher sang,

Judge not the Lord by feeble saints.

And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God Himself says. They have no ear for His voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfections of Christains, and poor enough food they find it! Because God's people are not all that they ought to be, therefore these cavillers will keep aloof from the religion which they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no religion. Christians cannot claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to the unbeliever, "If you would know the truth, go to the Word of God; go to Him who is the truth. Judge not the Lord by feeble saints."—*Christian Standard.*

—A kind word never yet harmed any one. Politeness in little things eases one's cares and lightens the burdens of life wonderfully.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Fourth Quarter. Lesson IV.

Sunday, Oct. 28.

Joshua vi : 1-16.

Subject:—The Fall of Jericho.

I. Introductory.

1. *Golden Text:* By faith the walls of Jericho fell down, after they were compassed about seven days.—Heb. 11. 30.

2. *Home Readings:*—

M. The fall of Jericho.....Josh. 6. 1-16.
Tu. The city taken .....Josh. 6. 17-27.
W. Preceding narrative .....Josh. 5. 10-15.
Th. Deliverance ..... 2 Kings 19. 25-37.
F. Asa's trust in God.....2 Chron. 14 9-15.
S. Deliverance of Jehoshaphat 2 Ch.20. 14-22.
S. A song of deliverance.....Isa. 25.26. 1-5.

3. *Memory Verses:*—15, 16.

II. Historical.

We enter now upon a stirring campaign. When the natives of Canaan saw that the Israelites had crossed the Jordan by the help of the Lord and were camped opposite their great city, in Gilgal, "their heart melted, neither was there spirit in them any more, because of the children of Israel." (v 1.) Joshua made quiet preparations for the siege of the place. Under the directions of the Lord all the males were circumcised, upon which the Lord testified that "this day have I rolled away the reproach of Egypt from off you." Then they kept the fortieth passover, commemorating their deliverance from Egypt, and ate next day "the old corn of the land," and the manna which had been so long miraculously supplied them ceased. In the midst of Joshua's active preparations for an assault upon the city a heavenly messenger, calling himself "the Captain of the Lord's host," visited him and gave him directions, whereby all his preconceived plans were changed. The Lord Himself took charge of the overthrow of the stronghold. Says Milman: "The storm first broke upon Jericho, a city standing at the extremity of a plain which slopes to the Jordan, encircled on every side by an amphitheatre of hills, which almost overhang it with their precipitous cliffs. The inhabitants of Jericho prudently awaited behind their walls the approach of the enemy. To their surprise, no attempt was made to scale the walls or force the gates. They saw what might seem a peaceful procession going regularly round the walls of the city. The army marched first, in total silence. In the rear came the Ark escorted by seven priests, blowing seven trumpets, made of ram's horns. For six successive days this mysterious circuit took place; no voice was heard from the vast and breathless army—nothing but the shrill wailing of the trumpet. On the seventh day this extraordinary ceremony was repeated seven times. At the close of the last round, the whole army on a sudden set up a tremendous shout, the walls of the city fell, and the defenceless people found the triumphant enemy rushing along their streets. The slaughter was promiscuous and unsparing; not merely human life, but the beasts of labour were destroyed. Rahab and her family alone escaped. The city was devoted to perpetual desolation, and a malediction imprecated upon the head of him who should attempt to rebuild it."

III. Exegetical.

1. *Jericho was straitly shut up.*—The inhabitants of the city closed all the gates and guarded the walls against the Israelites and would let no one go out or in. The city was also surrounded with the invaders so that it was in a state of siege.

2. *I have given into thine hand Jericho.*—Even among the people of the city there was the feeling that the Lord would prevail. Rahab had said to the spies: "I know that the Lord hath given you the land, and that your terror is fallen upon us." (ii : 9.)

3—5. In these verses the Lord tells Joshua how it is to be accomplished. Each day for six days the army, and priests bearing the Ark, and seven men blowing ram's horns were to march around the city; on the seventh they were to do so seven times and at the sound of the trumpets all the people were to shout whereupon the walls were to "fall down flat." *Seven trumpets of ram's horns.*—It is not likely that these horns were actual ram's horns, but of that shape. Lange translates the word *alarm trumpets.* The number seven among the Hebrews was sacred and a perfect number, as we would say ten. *Compass the city seven times.*—"The repetition during several days of this procession about the city could only be designed to exercise Israel in unconditional faith and patient trust in the power and assistance of God, and to impress deeply upon him that it was the omnipotence and fidelity of Jehovah alone which could give into his hand this fortified city, the bastion of the whole land." *Every man straight before him.*—When the walls went down every soldier's duty was plain. There was no obstruction and the order was to advance.

6, 7. Joshua at once called the priests and people together and issued the necessary orders, abandoning all his own pre-arranged plans, if he had made any.

8, 11. "The first circuit, in which the order of procession was, (1), the armed men; (2) the seven priests with their seven trumpets; (3), the priests with the Ark of the Covenant; (4), the remaining warriors as a rear guard." (Lange.) It is not probable that all the two million people went around the city with the others; certainly not on the seventh day. *Ye shall not shout.*—They were to march silently for six days; there was to be no sound, save the clangor of the trumpets. The shouting was to be done on the last day amid the crash of falling walls and the cries of dying men. It must have been a strange sight to the besieged to see the great silent procession going about their city day after day.

12—14. In all respects the next five days work was like that which went before. They marched early in the morning. It must have been a trial to the faith of some to go through the same, apparently useless, work so many times without any visible results. No one certainly could reason out such a stupendous effect from such a feeble cause.

15. "The Israelites begin their march very early, with the dawn because they have to make the circuit seven times. If we suppose that Jericho had a compass of an hour's journey, then a formal procession like this, which moved slowly, would require at least one hour and a half to accomplish it. This would give for the seven circuits ten and a half hours. But to this we must add the absolutely necessary rests of at least a quarter of an hour each; and if we assume one after the first, second, and third circuits, and so on to the end, the six will amount to an hour and a half. This added to the ten and a half makes twelve hours. The fall of the wall, accordingly must have taken place near evening. The Sabbath would then be about over and the work of destruction might begin." (Lange.)

16. *Shout; for the Lord hath given you the city.* They were to shout at the seventh round on the seventh day. They had fulfilled all the conditions, and they could confidently expect the victory. They shouted, the walls fell, and the victory was gained.

IV. Doctrinal.

1. When a person can say: "My will is the will of my God," his faith will be honoured. When the Captain of the Lord's host directed Joshua how to act in taking the city he at once obeyed and gained a great victory.

2. We see in Jericho, a type of many of Satan's strongholds in the world to-day. The evil forces allied with the drink curse, the upholders of social impurity, the thousands who are given up to a useless, worldly life are all "*straitly shut up*" behind these brazen gates.

3. The *power of God* was magnified in the destruction of Jericho. It *will be* in the overthrow of every modern evil. God lives. He will rule.

4. The faith of God's people is as much in demand to-day as in the destruction of Jericho. March, give forth the trumpet's sound, and shout for the Lord hath given you the city.

V. Homiletics.

1. The closed and barred Jericho is an image of (1), a closed heart; (2), a closed house; (3) a closed congregation.—As the Lord gave Jericho into the hands of Joshua, so he still always gives every closed heart, and every closed house, and every closed congregation into the hand of his servants. (Lange.)

2. It is worthy of notice how the *Redeemer* has signalized Jericho. Here he entered into the house of Zacchæus, (Luke xix : 5—9); Here he healed Bartimæus of his blindness (Mark x : 46, 52; Luke xviii : 35); in the neighbourhood of this city he repeated the announcement of His sufferings, (Luke xviii : 31 Matt. xx : 28); He thinks of Jericho in the parable of the good Samaritan, (Luke X : 30). (Lange)

3. *By faith the walls of Jericho fell down.* (Heb. xi : 30.) All things are possible to him that believeth. In the presence of the walled cities of sin let us have more faith. May our trumpet give no uncertain sound.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

THE GOSPEL FOR THE POOR.

To the Editor of the "Bombay Guardian."

Dear Brother,—I had the pleasure of baptizing on Sunday, the 14th instant, a Hindu, 23 years of age, in our service for Beggars on the Parsonage Compound in the open, before the passers-by on the public road. We had some nice singing with drum and other music before the ceremony. It did me good to see, on that occasion, some of the poor old feeble women clap their hands for joy; a leprous old man standing and mingling his voice with ours with great earnestness, and another blind old man joining in with his one-stringed instrument.

Shiv Lal, the man who received Christian baptism is a most skilful drummer: his services are of great value to us in our vernacular work in the Native city and evangelical work in the villages. At the Fellowship meeting at 1 p. m. to-day he gave a very bright testimony.

Yours in the war,
Thomas Morton, Pastor. M. E. Church
Mhow C. I.
15th October, 1888

ANGLO-INDIAN EVANGELIZATION SOCIETY.

To the Editor of the "Bombay Guardian."

Dear Sir,—Will you kindly allow me to intimate through your columns that I am leaving Bangalore to reside on the Bombay side, and that hereafter until further notice, all communications for me should be addressed Care of Rev. W. E. Robbins, Mazagon, Bombay.

Isaac. F. Row, *Secretary,*

Here and There.

—If you find that your "hating power" is increasing, your likeness to Satan is increasing in an equal ratio. That is the way to make hell-fire in the soul. Fight your battle for deliverance without losing a moment; fight it on your knees.

—A bequest of £1000 has been left to the Pastors' College in connection with the Metropolitan Tabernacle, by the widow of the late James Sheridan Knowles. The same lady has also bequeathed £1000 to the Stockwell Orphanage, and £1000 to the Midnight Meeting movement.

—A committee, consisting of three missionaries and three educated native Christians, has been formed in Madagascar for the purpose of collecting reliable information respecting those who suffered for Christ's sake during the terrible persecutions in the reign of Ranavalona I. The design of those moving in this matter is to preserve the materials collected in book form. This is well. There are still some living who were intimately acquainted with many of the martyrs, and with others who, though not martyrs, endured hardness as good soldiers of Jesus Christ, between 1828 and 1862. It would be a calamity were these to pass away before their testimony to the lives and sufferings of the persecuted Christians of Madagascar had been secured.—*Christain Leader.*

—Rev. E. P. Little of the M. E. Mission Kun Kiang, China, writes to the *Christian*, London: We praise God for the result of your bold, timely, and thoroughly Christian presentation of hell's work in India. Let every Christian agitate, and agitate, and agitate, until that and every legal vice be stamped out. Now fight vigorously that monster opium. We are here eye-witnesses of its ravages. Those who are interested (pecuniarily) in its sale will tell you of its wonderful uses; but the woe and degradation resulting from its use are horrible. Yesterday I was visiting a small country village, and after preaching, they spoke to me about opium. In this little country village, consisting of about fifty families, there were two or three selling opium with rooms fitted up as opium dens. Women laid hold of me, and in a most piteous manner besought me to help their sons or relatives addicted to the habit to break away from it. Pointing to their miserable rags, they said, "They sell all they have to buy opium, so that we have no clothes to wear, nor food to eat." There were men there who had sold their land, house, wife, children, clothes, anything and everything they had. Several who had smoked opium for ten and twenty years said they wished to reform, and entreated me to help them. Then, with reproachful looks, they asked me, "Why do you foreigners bring this opium to our country?"

The Lord has said, "Yet once will I make to tremble not the earth only, but also heaven." Against this declaration present day scepticism urges that "all things continue as they were from the beginning of the creation." Such scepticism ought to have its misgivings, as it reads the accounts, now to hand, of the recent volcanic explosion in Japan. In the twinkling of an eye, a massive mountain peak was blown into the air, and wiped out of the map of Japan. The noise was like that of a hundred thunder peals. Destroying matter was hurled over the country at railroad speed. Hundreds of millions of tons were lifted up into the air, whole forests were levelled, and the entire face of the country changed for thirty square miles The appalling suddenness was said to have been the most terrible feature of the catastrophe. It is very important that our age should bear in mind such facts as these.—*The Christian.*

PASSENGERS ARRIVED

Per P and O. Str. *Siam*, Oct. 15:

From London—Surg Maj and Mrs McKay Miss Buchanan Mr Matchett Major Thornton Mr and Mrs Nicholls Mr Willaume Mr and Mrs Reynolds child and infant Col W Clifford Capt Pitt Miss Brook Mrs Lewis and infant Lieut Sykes Miss Haupt Miss Smith and Mr A Shaw.

From Marseilles—Mrs B Thorn Col Carruthers Mr and Mrs Dunlop Mr and Mrs Palmer Mr and Mrs Bond Mr Wallace Mr Le Gert Mr W D Fisher Col Bruce Capt Bruce and Mr J A Bulkeley.

From Venice—Mr Keddie Mr Sassoon Eskell and Mr N Moe.

From Brindisi—Dr and Mrs Spencer Sir B Simpson and Miss Simpson Capt Renton Capt F H Ward Mr Finlay Mr Prescott Mr H Davis Mr J Grose Mr Showers Miss Powlet Mr L Brown Major Stephens Mr Kilby Mr E J Jones Mr C B Scott Mr Wagstaff Mr and Mrs Fulford and child Mr Lepage Mr P Clague Mr Villas Mr H Price Mr C F Elliott Mr and Mrs Lang Col Barron Mrs Gough Mr John Short Mr Rigg Mr E L Winter Capt Prior Mr Patten Major Terman Major Hutchinson Capt H W Bennet Lieut Col Cordow Mr and Mrs A R Macdonald Mr A C Marshall Mr E H Walsh Revd S McGee Mr A B King Mr Wynne and Mr and Mrs Porter and child.

From Ismailia—Mr Walter Scharff.

From Aden—Mr A Schneider.

PASSENGERS SAILED

Per P. and O. Str. *Shannon*, Oct. 19:

For London—Mrs Rowland Bateman two children and infant Mr R J Whitten Miss Thomas Mrs Miles and infant Mr J Hyde Edwards Dr and Mrs Cadge Mr C W Baker Mrs Helby 2 children and ayah Lt Col G J Blenkinsop Mr J Nutall Mr White and Mr Stephenson.

For Brindisi—Mr and Mrs Hallah Mr Gunput Rao Mrs Hildebrand Mr A S Fleming Mr Ashdown Mr Rochfort Davies Lieut Hemming Miss Rochfort Davies Mr Alexander Mr E S Martin and Revd J O F Willcocks.

For Gibraltar—Mr Delspino.

For Aden—Major Hildebrand.

Domestic Occurrences.

BIRTH.

NAVALKAR—At Church Street Mazagon, on 19th October, 1888, the wife of Mr. D. Navalkar, B. I. S. N. Co., of a daughter.

MARRIAGE.

RUTHQUIST—MACKAY,—At the Ambroli Mission Church, Bombay on the 13th inst. by the Rev. J. Forgan, Johan Ruthquist, Missionary, Amarwara, Chindwara districts, to Alexina, third daughter of Rev. M. Mackay, Aberdeen.

Advertisements and correspondence intended for the following Saturday's "Guardian" should reach the Manager by first post on Friday

Advertisements.

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THIS School opens its second term on the 21st of May. We desire to call special attention to the Boarding Establishment. It is under the constant supervision of the Lady Principal, Mrs. D. O. Fox, M. A. The Matron, Mrs. Poffly, is an earnest Christian woman. Every effort has been made to provide a *home* for those who come to us. Not only will their physical comforts be carefully looked after but also their spiritual welfare. Parents and guardians can place their children in the Boarding School, with the assurance that they will be faithfully cared for.

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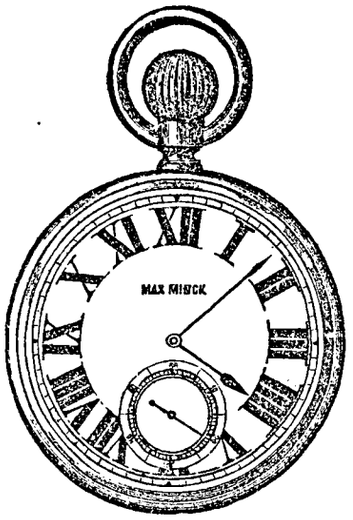

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